GLOSSARY OF FREQUENTLY USED TERMS

AKOGEE --a term for Outside Chief
AKONO'TOYO -- Outside Chiefs
APIENU -- the Tewa woman's society
AWAKWIYO -- Spider Woman, a figure appearing constantly in folk-tales and associated with the helpful supernaturals
AWASI -- assistants to the governor who act in the role of sheriffs
BE'E -- small, low, roundish hills
BUSOGEPOKWI -- Big Corner Lake, the lake used by the kossa of Santa Clara and San Ildefonso, for body pigments, etc.
BU'U TE'E -- town kiva (a frequently used term in Santa Clara)
CHUGE -- witches
HOMBI -- a form of war dance brought in from Oklahoma
KAKO -- the rite of "breathing in"
HATSIPERI -- the rite of "breathing out"
HIYÉ -- a term for mask
ININI -- dwarf
IWOANYINE -- "may you live long," a term constantly used in rituals

K'ɛ -- pollen, sometimes used as an offering at shrines
KɛBOWA -- coarse, white corn meal
KANVOWA -- a road leading to a sacred altar or shrine
KATEPOKWIN -- a sacred spring of the Oxuwah, or spirits
KAYE -- fetishes, shrines
KENERA' -- ex-governors
KOAPOA' -- native dress
K'OSHARE -- Buffalo dance
KOSSA -- a spirit-like being, represented by one of the Tewa secret societies; in the Turtle dance they act the part of clowns
KUKAIYE -- stone gods or fetishes owned by the medicine men
KUSɛPING -- a sacred mountain of the Tewa to which pilgrimages are often made during droughts and from which the fetish cactus is brought
KWɛMWI -- (rain standing fall) a race ritual performed by the pu'fona, apparently of an exorcising character
KWIRANA -- a spirit-like being similar to the kossa spirits
KWI'TARA SHARE -- French war dance

MALINCHE -- the girl who participates in the matachina ceremony
MATACHINA -- a dance performed on Christmas day by ten men, five on a side with one girl about twelve years of age. In the middle is a man called monanka. This dance believed to be of Mexican origin
MATUI -- all relations, paternal or maternal
MONANKA -- the primary male dancer of the matachina ceremony
NABI MATU'I -- my relations (sometimes used in reference to "clans")
NABI T'OWA -- my people
NAIW ʻAKWIYO -- the woman's society chief
NANSIPUPINGE -- a Tewa shrine associated with rain
OGA -- a cowrie shell
OHUWA PERI -- the rite of blowing away sickness used by the Bear doctors
OKO WAPE -- the plant used for protection against witches
OKUSHARE -- Turtle dance, danced without masks
OPA' OCHUTSE -- Universe or World Man; a type of creator in Tewa mythology
OWESHARE -- a women's summer time dance in which the women burlesque the men who talk back

OXUWAH -- the Cloud People (e.g., spirits of the dead)
OXUWA FENDI TUYOSE -- Black Chief Man, belonging to the pufona (one of their four masks), who whips at the pufona initiation
OXUWAHLE -- mask dance
OYIKA -- a white stone fetish representing ice
OYIKA IEME -- ceremony of seasonal transfer; Winter Chief gives the people to Summer Chief; time of ceremonial shinny game
OYIKE SENDO -- Winter Chief
POYO SHARE -- Snake dance, belonging to the Summer People and said to to have been brought from the Utes
PAHPOBI KWIYO -- Fire Flower Woman, the mythological personification of fire
PAHTE ENU -- Fire Boy, a figure in Tewa folk-tales
P'ANGSHARE -- Captive dance; danced on Easter, on the night of a wedding and on Saturday nights, when the Outside Chief permits

PATOWA -- any ceremonial group
PATOWA WO'PU -- medicine root chewed in curing ceremonies
PAYO OHUWA -- Summer Kachina who brings rain, melons, corn, etc.
PAYOKE SEN'O -- Summer Chief
PENDI -- black
P'ENDI TE'E -- an outside kiva, used as a dance place in San Ildefonso
PERI -- blow, as the wind
PI -- red
PIKA -- assistants to the Outside Chief, usually four in number who take charge of burials
PIK'SEN'O -- Hunt Chief
PINADE -- magic power
PINANGKWO -- the four day retreat observed by boys during initiation into the secret societies of the Tewa
POKANO -- wild game
POKUIYA -- (Water Pour Mother), a girl's female sponsor for initiation into a moiety

POKUYE -- the girl who is being initiated into another moiety
POKWIN -- medicine bowl
POPOE OXUWA -- (Pumpkin Stalk Oxuwa), who sometimes brings rabbits to the children
POPOYE'E -- a game called "hidden ball" played at Tesuque on Sundays
PO'SE'E -- scalps
POSEW'A SEN^{d}O -- (Coyote Old Man), the trickster of Tewa mythology
POSEYEMU -- a mythological hero who sends gifts to "his children"
POWAHG -- the dead
POWENYO -- water serpent
POWINSHARE -- Three Times Dance
PU'FONA -- a member of the curing society, e.g., doctor
PUFONA OXUWA -- this supernatural being accompanies Black Cloud Chief and takes part to some degree in curing and the Basket Dance

PU'NABEKETA'ME-- ceremonial shinny game performed on the day that Winter Chief gives over the people to Summer Chief; the game is played with a buckskin-covered ball, filled with seeds

PUNOMBE' -- a game similar to ceremonial shinny played with a deer hide ball stuffed with rags, usually played before planting

PU'TANI -- clowns who take part in the powinshare (Three Times Dance)

PUWÇRE -- a two- day initiation war dance which is now performed only at Santa Clara where it is in the charge of the women's tse'oke

SAIYA -- a fetish referred to as grandmother

SA'KWIYOE -- female

SAMAIYO -- an alternate name used at San Ildefonso for Hunt Chief (pikçsendo)

SA'SENDOE -- male

SHARE'I -- dancers

SOÑOT'UMSHARE -- a Zuni basket dance, danced at Santa Clara

TAMUYOWA ENU -- the "holy" Dawn youth of Tewa mythology
TANTA -- winter solstice
T'ANT'UMSHARE -- Sun Basket Dance, danced in December or in Feb. -March at Santa Clara
TAPAYACHIAMU -- the patron spirit of the kossa
TAPU -- a bunch of grass
TASOGE -- summer solstice
TA SHARE -- Elk dance, performed at Nambe on the Saint's Day
TE'E HEE -- the name of the two kivas at San Juan (Big Kiva, and Little Kiva)
TEMBISHARE -- a harvest dance celebrated by both Summer and Winter people together
TENIENTI -- assistants to the governor, termed "right" and "left"
TENU OHUWA -- Winter Kachina who brings deer
TININI -- an undentified spiral-like shell
TI'SHARE -- called the butterfly dance in English because of the arrangement of feathers on the back of the head of the women dancers; danced at San Juan and Nambe'

TOKADI -- town crier
T'OWA -- people, clan
TOWA E -- war captain
TOWA E SEN O -- war spirits
TO'YO' -- chief, governor
TSABIYU -- a supernatural being associated with snowfall
TSAIYI -- white
TSEH OXUWA -- Spruce Cloud Man, associated particularly with the Winter People and represented in the Tewa masked dances
TSE'OKE -- the scalp takers, a war society now extinct except in part at Santa Clara
TSEW -- a downy eagle feather
TSIHGUWENU -- Lightning, one of the spirits of Tewa mythology
TSIOWENU KU -- lightning stone, i.e., an arrow or spear head
TSITSAYIYA -- the naval mother who cuts the umbilical cord at childbirth
TSIUPUPINA -- Shoots Magic , a six day's ceremony associated with the planting season

TSIUWANUTSIH -- a sacred flint used in curing ceremonies
T'UMSHARE -- Basket Dance
UROTO -- a term referring to prayer sticks
WA KWIYO -- Wind Woman, the mythological being representing wind
WEGE -- council
YAN'DEWA -- a dance of the Winter People sometimes held on the Saint's Day, sometimes on Christmas night
YENG SENDO -- Restless Old Man, one of the supernaturals represented in the Tewa masked dances
YIYAE (JIYAE) -- the corn ear fetishes on altars
YUTA SHARE -- a circle dance performed by both men and women which may be danced at any season

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PHONETIC KEY

It is necessary to preface this memoir with a key to the Tewa sounds and the symbols adopted to represent them. 104 194

1. Orinasal vowels, pronounced with mouth and nose passages open: ǫ (Eng. father, but orinasal), ę (Eng. man, but orinasal), ɑ̨ (moderately close ɑ, orinasal), į (Portuguese sim), ų (French pas, but orinasal), ǫ (moderately close o, orinasal), ų̨ (Portuguese atum).

2. Oral vowels, pronounced with mouth passage open and nose passage closed by the velum: ɑ (Eng. father), ɑ (moderately close ɑ), i (Eng. routine), o (moderately close o), u (Eng. rule).

An inverted period after a vowel symbol indicates that the vowel is long. A superior vowel symbol indicates that the vowel is very short and grating (*knarrstimmig*). The vowels are breathy, and unless followed by the glottal stop, a glottalized stop, or a voiced sound, an aspiration is distinctly heard toward the end.

3. Semi-vowels: *j* (Ger. *ja*, but very fricative), *w* (Eng. *way*).

4. Laryngeal consonants: *h* (laryngeal *h*), ' (glottal stop, lēnis).

5. Dorsal consonants: *k* (voiceless lēnis), *kw* (voiceless lēnis labialized, Latin *quis*), *k̓* (glottalized), *k'* (aspirated), *g* (Eng. *finger*, voiced inflative *g* preplosively nasal), *g̃* (Castilian *abogado*), *gw* (Castilian *fuera*), *ŋ* (Eng. *singer*), *ŋw* (Eng. *Langworthy*).

In absolute auslaut *ŋ* is somewhat palatal, also before ' and *h*. Before frontal consonants *ŋ* is assimilated to *n*, before labial consonants to *m*.

6. Frontal consonants: *ñ* (Castilian *mañana*), *t* (voiceless lēnis), *t̓* (glottalized), *t'* (aspirated), *d* (Eng. *landing*, inflative *d* preplosively nasal), *ɹ* (Japanese *roku*), *ts* (Ger. *zehn*, but very lēnis), *ts̓* (Ger. *z*, glottalized), *s* (Eng. *saw*), *tʃ* (Eng. *chew*, but lēnis), *tʃ̓* (Eng. *chew*, glottalized), *ʃ* (Eng. *ship*) (*ʃ* is the capital of *ʃ*), *n* (Eng. *now*).

7. Labial consonants: *p* (voiceless lēnis), *p̓* (glottalized), *p'* (aspirated), *b* (Eng. *lambent*, voiced inflative *b* preplosively nasal), *b̃* (Castilian *caballo*), *m* (Eng. *man*).

The sound of *l* is heard in some words of foreign origin, and in San Ildefonso *polamimi*, 'butterfly'.

The consonants may also be classified as follows:

Voiced constrictents: *j*, *w*.

Voiceless fricatives: *h*, *s*, *ʃ*.

Voiceless fricatives labialized: *gw*.

[p. VIII contains no text]

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Voiceless lēnis sonoplosive clusives, labialized: *kw*.
Voiceless glottalized clusives: *k*, *l*, *p*.
Voiceless lēnis affricative clusives: *ts*, *tʃ*.
Voiceless glottalized affricative clusives: *ts*, *tʃ*.
Voiceless aspirate clusives: *k'*, *t'*, *p'*.
Voiced inflative clusives, proplosively nasal: *g*, *d*, *b*.
Voiced lōvis clusives: *g*, *d*, *b*.
Voiced nasals: *ŋ*, *n*, *m*.

The following phonems are consonant diphthongs: *ŋw*, *kw*, *ts*, *ts*, *tʃ*, *tʃ*, *g*, *d*, and *b*. In the glottalized clusives (*k*, *l*, *ts*, *tʃ*, *p*) the glottal plosion follows the oral plosion, even following the glided or sukūned *e* and *i* of the consonantal diphthongs. That is, the *k*, *t*, *ts*, *tʃ*, or *p* is completely immersed in a glottal clusive. It has been determined that, at least in many instances, *g* and *g*, *d* and *d*, *b* and *b* are respectively but two aspects of the same phonem, as is the case with Castilian *g* and lōvis *g*, *d* and lōvis *d*, *b* and lōvis *b*. The consonants occur in one length only. They may be more or less orinasal when contiguous to orinasal vowels. The sonancy of the voiceless lēnis clusives begins nearly simultaneously with the explosion.

A grave accent is placed over the vowel of a syllable weakly stressed. Strongly stressed syllables are unmarked. The intonation of the syllables is not indicated in this memoir.

Phonetic Spelling of non-Tewa Words

The symbols used in Tewa have the same value as in Tewa.

Sounds not occurring or not written in Tewa are indicated as follows: Vowels: *ä* (French patte), *a* (French pas), *ɯ* (unrounded *u*). The acute accent over a vowel indicates that it is loudly stressed. A circle under a vowel indicates that it is surd.

Consonants: ' (aspiration), ʰ (a peculiar weak aspiration occurring in Jemez), *x* (marginal or "velar" *k*, lēnis), *q* (Ger. ach), *g*, *d*, *b* (as in Eng.); *ʳ* (bilabial *f*) after a consonant symbol indicates palatalized or palatal quality.

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It was hoped to do a large amount of ethnozoologic work while in the field. Unforeseen circumstances prevented this except for a few hours of the last two days of the field season. Mr. Harrington, however, was able to do some independent work along that line in connection with his regular studies of the language of the Tewa.[1] The Indian names given are in the San Juan dialect of the Tewa language, except where otherwise stated. The greater part of the discussion of methods in ethnobotany in Bulletin 55 applies with equal force to ethnozoology and needs not be repeated here.

Most of the animal names were obtained by exhibiting specimens to several Indians, including some of the older men of the tribe. Where specimens in hand were not available, care was taken to make sure of the identity of the animals named; this was easy, of course, in case of such readily described animals as the porcupine. In a few cases it was considered safe to use good colored plates figuring easily identified species; but wherever possible specimens in hand were exhibited and also the same species alive in their natural habitat. Where there is a question as to identity the name is either omitted or the doubt is expressed. It is always best to show informants also specimens of all species in the region which closely resemble one another and discover whether they really definitely distinguish them, and, if so, how. Care should always be taken not to suggest to them the answer to inquiries.

It is frequently said by unthinking or uninformed persons, who know something of the Indians' intimate knowledge of some phases of nature, that the American Indians know and have names for every species of plant and animal living in their vicinity. Inasmuch as some microscopic forms exist everywhere and as many macroscopic forms of invertebrates, as some insects, crustaceans, and mollusks, can be distinguished only by microscopic characters, the incorrectness of that idea is evident. The Indians are usually correct in distinguishing the larger and better-marked species of birds and mammals, but they certainly do not recognize some of the minute differences which are of more importance than some of those more easily observed. They distinguish species more closely than the average white man who has not had zoologic training. Though several species of jackrabbits and several cottontails inhabit the region over which these Indians have roamed, they seem to recognize but one species of each. However, the majority of white men could not do more. The Pueblo Indians who claim the Jemez Plateau as the home of their ancestors are agriculturists, not hunters, though they do some hunting, of course, just as white farmers do. It would be interesting and important to make a thorough comparative study of the knowledge of natural history possessed by agricultural tribes and hunting tribes.

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3: Harrington E-5 (1910) 1916 NT18 Tewa NT18

PHONETIC KEY

I. Tewa Sounds

1. Orinasal ("nasalized") vowels, pronounced with mouth and nose passages open: ɑ̨ (Eng. *father*, but orinasal), æ̨ (Eng. *man*, but orinasal), ɛ̨ (moderately close *e*, orinasal), i̧ (Portuguese *sim*), ɔ̨ (French *pas*, but orinasal), o̧ (Portuguese *tom*), ų̨ (Portuguese *atum*). 104 194

2. Oral vowels, pronounced with mouth passage open and nose passages closed by the velum: *a* (Eng. *father*), *e* (moderately close *e*), *i* (Eng. *routine*), *o* (moderately close *o*), *u* (Eng. *rule*).

Length of vowels is not marked unless it distinguishes words otherwise alike; thus *'oku* 'hill,' *'ōkū* 'turtle.' A superior vowel symbol indicates that the vowel is very short and apt to be grating (Ger. *knarrtimmig*). All the vowels are breathy. Unless a vowel or nasal is followed by the glottal clusive, a glottalized clusive, or a sonant, an aspiration is distinctly heard at its end.

3. Semi-vowels: *j* (Ger. *ja*, but very fricative), *w* (Eng. *way*).

4. Laryngeal consonants: *h* (laryngeal *h*), ' (glottal clusive).

5. Dorsal consonants: *k* (voiceless lēnis), *kw* (voiceless lēnis labialized (Latin *quis*), *k̓* (glottalized), *kʻ* (aspirated), *g* (Eng. *finger*, voiced inflative *g* preplosively nasal), *g̃* (Castilian *abogado*), *gw* (Castilian *fuego*), *ŋ* (Eng. *singer*), *ŋw* (Eng. *Languorthy*).

6. Frontal consonants: *nʃ* (Castilian *mañana*), *t* (voiceless lēnis), *t̓* (glottalized), *tʻ* (aspirated), *d* (Eng. *landing*, inflative *d* preplosively nasal), *ɹ* (Japanese *roku*), *ts* (Ger. *z* unaspirated), *t̓s* (Ger. *z* glottalized), *s* (Eng. *saw*), *tʃ* (Eng. *chew* but lēnis), *t̓ʃ* (Eng. *chew*, glottalized), *ʃ* (the capital form is *ʃ*ʻ; Eng. *ship*), *n* (Eng. *now*).

7. Labial consonants: *p* (voiceless lēnis), *p̓* (glottalized), *pʻ* (aspirated), *b* (Eng. *lambent*, voiced inflative *b* preplosively nasal), *b̃* (Castilian *abogado*), *m* (Eng. *man*).

The sound of *l* is heard in some words of foreign origin, and in San Ildefonso *polamini* 'butterfly.'

The consonants may also be classified as follows:

Voiced constringents: *j*, *w*.

Voiceless fricatives: *h*, *s*, *ʃ*.

Voiceless fricative labialized: *gw*.

Voiceless lēnis sonoplosive clusive labialized: *kw*.

Voiceless glottalized clusives: *k̓*, *t̓*, *p̓*.

Voiceless lēnis affricative clusives: *ts*, *tʃ*.

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Voiceless glottalized affricative clusives: *t͡s*, *t͡ʃ*.

Voiceless aspirate clusives: *k'*, *t'*, *p'*.

Voiced inflative clusives, preplosively nasal: *g*, *d*, *b*.

Voiced lēnis clusives: *g*, *d*, *b*. The *g* of this series is not as lēnis as the *d* and *b*.

Voiced nasals: *ŋ*, *n̥ʃ*, *n*, *m*.

The following phonems are consonantal diphthongs: *gw*, *kw*, *ts*, *t͡s*, *tʃ*, *t͡ʃ*, *g*, *d*, and *b*. In the glottalized clusives (*k*, *t*, *t͡s*, *t͡ʃ*, *p*) the glottal plosion follows the oral plosion, even following the glided or sukuned *s* and *ʃ* of the consonantal diphthongs; that is, the *k*, *t*, *t͡s*, *t͡ʃ*, or *p* is completely immersed in a glottal clusive. It has been determined that, in many instances, *g* and *g*, *d* and *d*, and *b* and *b* are respectively but two aspects of the same phonem, as is the case with Castilian *g* and lēnis *g*, *d* and lēnis *d*, *b* and lēnis *b*. The consonants occur in one length only. They may be more or less orinasal when contiguous to orinasal vowels. The sonancy of the voiceless lēnis clusives begins nearly simultaneously with the explosion.

A grave accent is placed over the vowel of a syllable weakly stressed, and with falling intonation. The tone and stress of the other syllables are not written in this memoir.

An intensive study of Tewa phonetics has been made, the results of which will be published soon. The reader is referred to this forthcoming memoir for a more complete description of the Tewa sounds, including explanation of a number of assimilations and other phonetic phenomena not mentioned above.

II. Phonetic Spelling of Non-Tewa Words

The symbols used in Tewa have the same value as in Tewa.

Vowels: *a* (French patte), *ɨ* (unrounded *u*). The acute accent over a vowel symbol indicates that it is loudly stressed. A circle under a vowel symbol indicates that it is surd.

Consonants: ' (aspiration), ʰ (a peculiar weak aspiration occurring in Jemez), *x* (marginal, "velar", *k*, lēnis), *g* (Ger. *ach*), *g*, *d*, *b* (sonant stops as in Eng.), *r* (bilabial *ʃ*); *ʃ* after a consonant symbol indicates palatalized or palatal quality.

III. Alphabetic Order

The alphabetic order followed in this memoir is: *a ą ą̈ ą̈ʷ ą́ b b̨ b̨ d d̨ e ę ę́ f r g g̨ g̨ h i i̧ j k kʷ k' l l m n n̥ʃ ŋ ŋ̥ʃ o o̧ p p̨ p' q qʷ r s s̨ t t̨ t' ts tʃ t͡s t͡ʃ u ų ų́ v w*. The glottal clusive is ignored in the alphabetic sequence.

IV. GEOGRAPHICAL TERMS

104 194 NOTE.—The alphabetic order is *a ǫ ą æ ɐ ǫ́ ą́ b ɓ b d ɗ e ɛ f ɾ g ɢ ɢ h ɦ i j k kw k' l l m n nʃ ŋ ŋw ŋʃ o ǫ p p̓ p' q qw r s ʃ t t' ts tʃ ts' tʃ u ų ų́ v w*. The glottal stop (') is ignored in the alphabetic sequence.

'A'a 'steep slope'. Cf. *ta'a* 'gentle slope'.

192 823 *'Akǫmbu'u* 'plain wholly or partly surrounded by higher land' 'corner of a plain' (*'akǫŋʃ+bu'u*).

'Akǫmpije 'south,' literally 'direction of the plains' (*'akǫŋʃ+pije*).

'Akǫmpije'inte'e 'south estufa' (*'akǫmpije* 'south'+*te'e*). Synonyms: *paʃogesi'inlowàbite'e*, *kųnʃɾte'e*, and *k'ajète'e*.

'Akǫmpije'iŋǫwaʃɾųge 'locality beyond (south of) the south house-row of a pueblo' (*'akǫmpije* 'south'+*'i'i*+*ɾųge*). See diagram 1, p. 305.

'Akǫmpije'iŋǫwasų 'south houserow of a pueblo' (*'akǫmpije* 'south'+*'i'i*+*ǫwasų*).

'Akǫmpije'ɾųndi'i 'south part of a pueblo' (*'akǫmpije*+*ɾųndi'i*).

'Akǫndiwe 'at the plain' (*'akǫŋʃ*+*'iwe*).

'Akǫnnu 'plain' (*'akǫŋʃ*+*nu*). *'Akǫnnɢ* (*'akǫŋʃ*+*nɢ*) is never used. The various postfixes can be added to *'akǫnnu* as to *'akǫŋʃ* without difference of meaning. But 'little valley' is rendered *'akǫŋʃ'e*, not *'akǫnnu'e*.

'Akǫŋge, *'akǫnnuge* 'down at the plains' (*'akǫŋʃ*, *'akǫnnu+ge*).

'Akǫŋʃ 'plain'.

'Akǫŋʃhenʃiŋʃ 'long plain' 'long valley or glen with flat bottom' 'long mesa-top' (*'akǫŋʃ+henʃiŋʃ* 'length' 'long', mineral gender).

'Akǫŋʃhu'u 'arroyo with a flat, plain-like bottom' (*'akǫŋʃ+hu'u*).

'Anu'u 'foot of a slope' 'below a slope' (*'a'a+nu'u*).

'Apinnusi 'middle of a slope' 'half way up or down a slope' (*'a'a+pinnusi*).

'Asoap'abu'u, *'asoap'abe'e*, *'asoap'ibu'u*, *'asoap'ibe'e* 'low place in which cattails grow' (*'asoap'a*, *'asoap'i* species of cattail + *bu'u*, *be'e*).

'E'po 'race track' (*'e* 'to run'+*po* 'trail' 'track' 'road').

'Ehi 'V-shape'.

'Ųge 'foot of' 'base of' (*'ųŋʃ* 'foot'+*ge*). This is often combined with other words, as: *ɖųge'age* 'down the slope to the base of the slope'.

'Ųnʃɾųgi 'on the head'.

'Ųnʃɾųgiku, (*'ųnʃɾųgi+ku*) a conical rock bearing on its apex a rock cap, thought by the Indians to resemble a person carrying a burden on the head. (See pls. 7, 8.)

4: Robbins et al N, E-5 (1910-1911) 1916
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194 A grave accent over a vowel indicates falling tone and weak stress. Thus, *Sàbè*, Athapascan, approximately rhymes with and has accent of Span. *sabe*. Where practicable for distinguishing two words, vowel length is indicated by the macron. Thus *'okʉ*, hill, but *'okʉ̄*, turtle.

Phonetic Spelling of Non-Tewa Words

●104 Vowels: *ä* (French *pas*), *ɤ* (unrounded *u*), *à* (French *patte*), *ą̀* (French *patte*, but orinasal). The acute accent over a vowel indicates loud stress. Surdness is indicated by a circle beneath a vowel.

Consonants: ' (aspiration), *g*, *d*, *ḥ* (as in Eng.), *l* (surd *l*), *v* (bilabial *f*).

		Laryngeals	Velars	Palatals	Frontals	Labials
Vowels	Orinasal		ɢ ɢ̣ ɤ̨ ǫ ę ɣ̨ i̥			
	Oral		a o ɤ u i̥			
Consonants	Semivowels		w	j		
	Fricatives	h			s, ʃ (l)	
	Fricatives labialized		qw			
	Clusives	'	k	(t,ʃ)	t	p
	Clusives labialized		kw			
	Clusives glottalized		k̓		t̓	p̓
	Clusives aspirated		kʻ		tʻ	pʻ
	Affricatives				ts ʧ	
	Affricatives glottalized				ts̓ ʧ̓	
	Clusives lovis		g		d	b
	Clusives preplosively nasal		ᵑg		ⁿd	ᵐb
	Nasals		ŋ	ȵ	n	m
	Nasals labialized		ŋw			

13:Harrington E-5 (1911) 1912 NT18 Tewa NT18

has been outlined by Mr Thomas S. Dozier,[1] but many details, including the wonderful figures made by the players by variously arranging the game-sticks, have not previously been described. The student is continually surprised at the wealth and intricacy of institutions discoverable among the Pueblo Indians. No fewer than fifty-nine figures made by the San Ildefonseños while playing "cañute" have been photographed and otherwise recorded, and the study of these figures may throw some light on Pueblo designs and on designs and symbolization in general.

Thanks are due to the School of American Archæology and the Bureau of American Ethnology, Miss Frances Densmore, Dr H. J. Spinden, Dr P. E. Goddard, Mr K. M. Chapman, Mr J. C. Nusbaum, and the Indians for help received in various ways.

Phonetics

It is necessary to preface the description of the game with a key to the Tewa sounds and the symbols adopted to represent them. Positionally there are seven classes of phonems in Tewa.

1. Orinasal vowels, pronounced with mouth and nose passages open: ą (Eng. father, but orinasal), ą̈ (Eng. man, but orinasal), ę (mod. Greek ε, but orinasal), į (Portuguese *sim*), ą̇ (French pas, but orinasal), ǫ (Portuguese *tom*), ų (Portuguese *atum*).

2. Oral vowels, pronounced with mouth passage open and nose passage closed by the velum: a (Eng. father), e (mod. Greek ε), i (Eng. routine), o (mod. Greek ω), u (Eng. rule).

An inverted period after a vowel symbol indicates that the vowel is long. A superior vowel symbol indicates that the vowel is very short and grating (*knarrstimmig*). The vowels are breathy, and unless followed by the glottal stop, a glottalized stop, or a voiced sound, an aspiration is distinctly heard toward the end.

3. Semi-vowels: *j* (Ger. *ja*, but very fricative), *w* (Eng. *way*).

4. Laryngeal consonants: *h* (laryngeal *h*), ' (glottal stop, lēnis).

5. Dorsal consonants: *k* (voiceless lēnis), *kw* (voiceless lēnis labialized, Latin *quis*), *k'* (glottalized), *k'* (aspirated), *ŋg* (Eng. finger, voiced initative *g* preplosively nasal), *g* (Castilian abogado), *gw* (Castilian *fuez*), *ŋ* (Eng. song), *ŋw* (Eng. Langworthy).

[1] Stewart Culin, op. cit., pp. 368–369.

13:Harrington E-5 (1911)1912 NT18 Tewa NT18

6. Frontal consonants: *ñ* (Castilian mañana), *t* (voiceless lēnis), *t'* (glottalized), *tʻ* (aspirated), *nd* (Eng. landing, inflative *d* preplosively nasal), *ɹ* (Japanese roku), *ts* (Ger. sehn, but very lēnis), *ts'* (Ger. *s*, glottalized), *s* (Eng. saw), *tʃ* (Eng. chew but lēnis), *tʃ'* (Eng. chew, glottalized), *ʃ* (Eng. ship), *n* (Eng. now).

7. Labial consonants: *p* (voiceless lēnis), *p'* (glottalized), *pʻ* (aspirated), *mb* (Eng. lambent, voiced inflative *b* preplosively nasal), *b* (Castilian caballo), *m* (Eng. man).

The sound of *l* is heard in some words of foreign origin, and in San Ildefonso *pclamimi*, 'butterfly'.

The consonants may also be classified as follows:

Voiced constringents: *j*, *w*.

Voiceless fricatives: *h*, *s*, *ʃ*.

Voiceless fricatives labialized: *qw*.

Voiceless lēnis sonoplosive stops, labialized: *kw*.

Voiceless glottalized stops: *k'*, *t'*, *p'*.

Voiceless lēnis affricative stops: *ts*, *tʃ*.

Voiceless glottalized affricative stops: *ts'*, *tʃ'*.

Voiceless aspirate stops: *kʻ*, *tʻ*, *pʻ*.

Voiced inflative stops, preplosively nasal: *ŋg*, *nd*, *mb*.

Voiced lēvis stops: *g*, *ɹ*, *b*.

Voiced nasals: *ŋ*, *ñ*, *n*, *m*.

The following phonems are consonant diphthongs: *qw*, *kw*, *ts*, *ts'*, *tʃ*, *tʃ'*, *ŋg*, *nd*, and *mb*. In the glottalized stops (*k'*, *t'*, *ts'*, *tʃ'*, *p'*) the glottal plosion follows the oral plosion, even following the glided or sukūned *s* and *ʃ* of the consonantal diphthongs. That is, the *k*, *t*, *ts*, *tʃ*, or *p* is completely "immersed" in a glottal stop. It has been determined that, at least in many instances, *ŋg* and *g*, *nd* and *ɹ*, *mb* and *b* are respectively but two aspects of the same phonem, as is the case with Castilian *g* and lēvis *g*, *d* and lēvis *d*, *b* and lēvis *b*. The consonants occur probably in one length only. They may be more or less orinasal when contiguous to orinasal vowels. The sonancy of the voiceless lēnis stops appears to begin nearly simultaneously with the explosion if a voiced sound follows.

A grave accent is placed over the vowel of a syllable weakly stressed. Strongly stressed syllables are unmarked. The intonation of the syllables is not indicated in this paper.

14:Harrington E-5 (1911) 1912
NT18 Tewa NT18

551 Keres village of Santo Domingo, the Spanish names of Indians are surprisingly little known and used.

601 The Tewa relationship terms will be presented below under four heads: consanguinity, relationship through marriage, sex and age, and miscellaneous. In the case of consanguinity and relationship through marriage the items are headed by Indian words; for miscellaneous, English terms serve to introduce the various items.

Immediately following each relationship term listed below under consanguinity and relationship through marriage will be found indicated in parentheses whether the term may be applied by male only, by female only, or by both male and female. (m.) stands for male, (f.) for female, (m. f.) for male or female.

The 2+ plural of the relationship terms given below is the same as the singular with the following exceptions: 'ɛ, 'son,' 'daughter,' when not compounded can have either 'ɛ or 'ɛi̯ɛ in the 2+ plural; terms ending in 'i'ɛ change this 'i'ɛ to 'i̯ŋ in the 2+ plural.

Each of the relationship terms has been tested and investigated by applying it to a considerable number of actual relationships, using Indians' names. Only the results of this work are here presented; the details are omitted.

We have in Tewa: (*a*) terms applied by persons of one sex only to persons of either sex, e. g., *kc'c'ɛ*; (*b*) terms applied by persons of either sex to persons of one sex only, e. g., *mɛ̯'ɛ̃mɛ̯*; (*c*) terms applied by persons of one sex only to persons of one sex only, e. g., *sɛŋ*; (*d*) terms applied by persons of either sex to persons of either sex, e. g., *pa'ᵊɾɛ*.

The diagrams illustrate the system of nomenclature for consanguineous relationship only. Each diagram represents two collateral lines for four generations. They are self-explanatory. All the possible blood-relationships for which there is a special expression in Tewa are indicated in the diagrams.

●104 The symbols used in writing Tewa and other Indian words in this paper have the following values. The italicized letter or letters of the word in parentheses accompanying each symbol indicates approximately the pronunciation.

14:Harrington E-5 (1911) 1912
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104 194 (1) Orinasal vowels: ą (Eng. father, nasalized), ę (Eng. man, nasalized), ǫ (mod. Greek ο, nasalized), į (Eng. routine, nasalized), ų (French pas, nasalized), ɔ̨ (mod. Greek ω, nasalized), ų̨ (Eng. rule, nasalized).

(2) Oral vowels: a (Eng. father), e (mod. Greek ε), i (Eng. routine), o (mod. Greek ω), u (Eng. rule).

(3) Semivowels: j (Ger. ja), w (Eng. war).

(4) Larynx consonants: ' (glottal stop), h (Eng. how).

(5) Dorsal consonants: k (Vienna German gehen), kw (Vienna German gehen, labialized), k' (glottalized k), kʻ (aspirated k), ŋg (Eng. finger), g (Spanish abogado), gw (Scotch English what), ŋ (Eng. sing), ŋw (Eng. Langworthy).

(6) Frontal palatalized consonants: ñ (Sp. mañana).

(7) Frontal consonants: t (Vienna German du), t' (glottalized t), tʻ (aspirated t), nd (Eng. bandanna), r (Eng. run), ts (German z, but not aspirated), ts' (glottalized ts), s (Eng. see), tʃ (Eng. chew, but not aspirated), tʃ' (Eng. chew glottalized), ʃ (Eng. ship), n (Eng. now).

(8) Lip consonants: p (Vienna German baff), p' (glottalized p), pʻ (aspirated p), mb (Eng. Jumbo), b (Sp. abogado), m (Eng. man).

Superior vowels indicate very short vowel sounds following a glottal stop. In such sounds the voice is apt to be grating or *knarrstimmig*. Syllables over the vowel of which the grave accent is written do not have as loud stress accent as other syllables.

Consanguinity

Self

601 *nąp* (m. f.). I, myself.

Direct Line

601 602 *tara* (m. f.). (1) 'Father.' As exclamation: *tara*, 'father!' The Mexican loanword *taitá* is also in common use, meaning 'father.' (2) Figuratively. Thus: *nąp'ímbi tara jcsi*, our Father, God (*nąp*, I; *'ín*, 2+ plu. animal gender; *bi*, possessive; *tara*, father; *jcsi*, God, < Sp. *Dios, Dioses*. (3) Applied by a wife to her husband, who often calls him *tara*, 'father,' as the children of the family do. (4) Applied to the Winter cacique. The Summer

15: Laski E-5 (1943-1956) 1958 NT18 Tewa NT18
San Juan

GLOSSARY OF TEWA TERMS

About the Pronunciation of Tewa Words

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The letters are pronounced approximately as follows: a as in French pas; a· as in father; e as in silent; e· as in German gehen; ɛ as in men; ɛ· as in man; I as in hint; i· as in routine; o as in toe; u as in you; aⁿ as in French dans; ĩ as in French digne; ŋ as in sing; c as in German Katze; č as in child; s as in see; š as in she; ǫ as in thing; x as in German ach; y as in yes.

The following points deserve special mention:

1. Wherever possible, I have attempted to indicate nasalized vowels, rising and falling tone, and unusually long and short duration of vowels.
2. A vowel followed by a raised n (aⁿ) is nasalized; followed by an elevated dot (a·), it is long.
3. A grave accent over a vowel (à) indicates falling tone, an acute accent over the vowel (á) rising tone.
4. Glottalization is indicated by an apostrophe ('a).

Glossary

'a'a·gɛⁿ	A dance ceremony connected with the drinking of atole, a hot cornmeal drink.
'a·k'é·di	The home of the refuse, a trash pile outside the pueblo.
'avaŋu	Watergod or waterserpent.
bà'pípǫ	"Well," said in answer to "Háŋ-'uⁿ ɛ·ŋ?" 'How are you?'
bi sóxwà aⁿ you (pl.) cloud fog make	"Accept this cloud fog which I make" (a term from the Smoke Prayer).
bi sua má·'a you (pl.) warm bring yourselves	"Come with your warmth."

104 bi xo· xu^{s} a^{s}
you (pl.) arm leg make
"Build your arms and legs," i.e., "Come and eat."

buyabu'ú
The informal healing ceremony.

cave-yó·
Name of the masked dancing gods of the Turtle Dance.

cɛ cɛ'iŋ
face white
White Face cave-yó, the masked god of the Turtle Dance representing the Summer people.

cɛ· fəŋdi
face black
Black Face cave-yó, the masked god of the Turtle Dance, representing the Winter people.

c'ɛ· o'xwa
spruce cloudbeing
Spruce Raingod, a Winter Kachina.

ci· wi·
Raingods (a term particularly used when the Raingod Ceremony is put on by the medicine men).

ciwi· ka·
Medicine man's fetish, a perfect ear of white corn and feathers.

ci· yo'pu·
Sprouting Ceremony, performed by all societies.

ča·'a·
Ceremonial clothing, paraphernalia.

ča'amɛ·
Noise of agitated waters churned up by the rising Raingods.

ču· gɛ'i·
Evil spirits, a witch which causes illness and which the medicine man must fight.

ebé'ɛ
Any costume or paraphernalia for a ceremony.

fa· o'xu^{s}
light, fire shadow
Fire shadow, i.e., the obstructed view, partition, or backstage in the kiva formed by the blanket screen. The term may also be

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used in reference to a blind person. 104●

fa· tʹége ʹɛno
fire youth

The youth who builds fires, i.e., The Fire God.

fi·

The single ceremonial feather which hangs down over the forehead of dancers, priests, and Caciques during ring ceremonies.

gi wowa ci tuᵊcᵊ meŋ
we life search go

"We are going to seek life."

haᵊ

Yes.

hamáᵊ

"May it be so."

háŋ ʹuᵊ eŋ
how you are seated

"How are you?"

hɛᵊ fó
hair, feather

The downfeather tied to the prayer feather.

hɛmbi šàdɛ
Plains Indian fighter dance

War Dance.

hó·i hó·i

The ceremonial "very well," or "yes." The male affirmative only.

i· kʹu·
to get on top of

Slang term for sexual intercourse.

i· si·ge muni i· sɛkʹanɛ
you loved be you liked

"May you be loved and liked."

muni
be

ivi xó· xúᵊ ʹàŋ
we arm leg make

We build arms and legs, i.e., we eat, or let's eat. A ceremonial term.

ʹi· wé fiŋ

The fireplacelike, step-shaped, adobe structure in the Large Kiva.

104 'i wi wɛŋ — A frightful shriek, expression of fear.

ka· 'afi· o·'xwa
leaf smooth cloudbeing — Raingod of the Smooth Leaftree (blue spruce), a Winter Kachina.

ka· wó·a pè·
leaf life to make — The leaf coming-out ceremony, celebrating the return to life of the leaves.

kɛ· — A Bear man, medicine man.

kɛ́·mina — The name of a Winter Kachina wearing deer horns.

k'ɛwɛ·'ɛ — Initiation ceremony for boys and girls at puberty.

k'o'sà — The name of a group of Clowns, wearing 2 corn husk horns, recruited through trespass, dedication by parents, or self-dedication because of illness.

ku gu· — Mother Kachina

kuwɛ· — A profane term for sexual intercourse.

kwa^{a} o·'xwa
rain cloudbeing — Raingod.

kwa^{a} o·'xwa ɛ·
rain cloudbeing little — Little Raingod (used as a personal name).

kwa^{a} o·'xwa povi
rain cloudbeing flower — Flowershaped raincloud, Cloudflower, which will bring rain and blessing.

k'we^{a} k'u·
gum stone — Pliable, workable rock, i.e., metal; also designates the Spaniards who first brought metals.

kwí yo·
woman elderly, wise — Priestesses.

kwi·ɾaná — The semi-Clowns, wearing one corn husk horn, recruited through

dedication in infancy or self-dedication. 104

kwi wa·gi· seŋ wa·gi
woman like man like

bi a^{a}be
you (pl.) feel like

"Be a man and be a woman."

ma· yúgi

Ceremonial paraphernalia.

na'iŋ bi· se do· iŋ
our (pl.) old men they

Our Great Ones.

nanna· o·'xwa
aspen tree cloudbeing

Aspen Raingod, a Summer Kachina.

na^{a} piy:

This way, towards me.

nap'o· šun

A sacred, blackish clay used as body paint; also the name of one of the summer Raingods.

na^{a} sipu p'inge
earth navel in the middle

Earth Navel, a sacred and secret shrine on the plaza, formerly in the very middle of the pueblo.

n:·wu:

Here.

nu· hi
secret good time

Any Raingod Ceremony.

o'ke·

San Juan.

opa· mako· de·
horizon

Sky, heavens.

opa· nunn: iŋ
horizon over they
there

Those from over the horizon, the Raingods.

o'p'u^{a}

Go!

o'xu:

Cloud.

o'xu: povi
cloud flower

Cloudflower.

104 o'xwa — Cloudbeing, Kachina, Raingod.

o'xwa kui — Raingod woman.

o'xwa t'uŋ yoŋ (cloudbeing governor, chief) — Chief Raingod.

o· yi· ka· (ice) — The female deity through whom the Winter Cacique receives his strength. By extension, the term is also used for the Winter Cacique himself.

o· yi· ke· (sen do·) (ice) — The hard ice man, i.e., Winter Cacique, and his religious society.

pa· t'owa· — Fishpeople.

pa·ʰyo ka· (summer) — The female deity through whom the Summer Cacique receives his strength, or, also, the stone fetish representing this deity: By extension, it is the term for the Summer Cacique himself.

pa·ʰyo o'ke· (summer San Juan) — Summer Cacique of San Juan, also used to designate his Assistants and the religious society to which they belong.

pɛŋ k'acinna· (deer kachina) — Deer Raingod, wearing deer horns. A Summer Raingod.

p'i· naʰ — To be magical.

p'iŋ e· woniŋ — Hard on the heart, frightened.

p'iŋ xeŋ — Mountain lion, game priest.

p'i· va — Ceremonial healing and blessing by a medicine man.

p'o· ceŋ p'okwiŋ (water clear lake) — Clear Water Lake, a lake close to San Juan.

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poeŋ tr'ɛ ceremony ceremonial chamber	Large Kiva.
p'oh bu^{s} water to suck, draw out	Ceremonial sucking of stones, rags, cotton, etc.
p'o kur water pour in	Waterpouring Ceremony, the initiation of children or adults into a moiety.
p'o kur ta· water pour in father	Father for Waterpouring, a godfather or sponsor.
p'o kwiŋ sa^{s}a^{s}we· water lake bowl	Medicine water bowl.
po povi flower	Squash blossom.
po· sedo·	Moon, old man moon.
povi yen flower	Flowerman, the alternate name of the Silent One; see yeŋ sedó·.
p'o· wa^{s} ha^{s} water air one's very life breath	Departed Ones; literally, those whose very life and being consists of water and air.
powiŋ šadɛ dance	Corn maiden Dance.
p'o· yu· waters, road joining the two or path	Communal Healing Ceremony.
puffowa	Medicine man.
seŋ p'i'i· man red	Man rouge, a red color obtained from ground clay, used as body paint by men only.
seŋ poeŋ man ceremony	The ceremonial term for sexual intercourse. The Man Ceremony.
seŋ poeŋ p'a· man ceremony has done	He has done the Man Ceremony.

104 seŋi· xu°
well night
Good evening.

seŋ šàdɛ
man dance
Dance of man.

sɛ°t'a· dimu· pi'iŋ
physical body they are not
One who has no physical body; those who have died; spirits; Raingods.

si· p'hoffɛnɛ·
Inner sanctum of the Small Kiva.

si· wo· wabɛ·
Small circular opening in the center of the kiva ceiling.

soxwà
moisture in the air
Ceremonial term for smoking.

ta· ti xeŋ
father parrot tail
Parrot, or Parrot Raingod, wearing colored parrot feathers. A Summer Raingod.

t'a·° o·'xwa
sun cloudbeing
Sun Raingod, a Winter Kachina.

t'a·° sedó
sun old man
Sun; old man sun.

t'á° wɛŋ
Bad luck, evil, sickness.

tembi šàdɛ
dance
Harvest Dance.

t'épo o·'xwa
cloudbeing
Name of a Summer Kachina.

tɛ·'ɛ sɛ·fo t'affiditɛk'ɛdi
kiva mouth
Top opening of the kiva.

ti·'u pa·dɛ·i
younger older sibling
sibling
Younger-Brother-Older-Than-I; a term referring to a twin relationship, used among all members, male or female, of the same religious society.

t'owa'ɛ·
Little, little people (ceremonial term).

Glossary

t'oyam pi'ĩŋ listening not	People who do not listen, who are disobedient, mischievous, bad.
t'uŋ ɬ̃ɬ̃ɛ basket dance	Basket Dance.
sa' faya ɬ̃avnu	Fetish of the k'o'sh.
ai'i·	Butterfly Dance.
ɬ̃i	Expression of fear; see also 'i wi wuŋ.
wa·	Wind, breeze, air.
wo p'o bɛ· medicinal water round herbs container	Medicine bowl.
xa· xxa·	Sound of the Bears.
xa· ya·	Any sacred stone fetish.
xa·ya· na' sipu stone fetish earth navel p'inge in the middle	Stone fetishes of the sacred Earth Navel, part of the secret shrine in the center of the pueblo.
xa·ya· t'a' stone fetish striped, marked	Striped stone fetish.
xoŋ o'xwa mountain cloudbeing lion	Mountain Lion Raingod, the Winter Raingod.
xo hoyɬ̃	Corn Dance.
xo· xũ' k'a· arm leg make	To build arms and legs, a ceremonial term meaning to partake of food, to build strength, to eat.
yɬ̃ŋ wi· kɬ̃mo	The dwelling place of the spirits of the deceased.
yoŋ seɬ̃ɬ̃ɛ old man	The Silent One, the last Raingod to appear.

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104 yia· kwiyó·
mother, wise, old
woman

A female fetish, usually associated with a medicine man.

yuŋ ge ówingè
mocking at village
bird the
place
of

ixyi
old (ruin)

Down at the place of the woodpecker, name of Tewa Pueblo ruins, one mile from San Juan across the Rio Grande, and built by the ancestors of the San Juan people.